stream into ditches with a speed of flow sufficient to divert a considerable 312
amount of water. It is then carried through the village and into the fields.
Most of the irrigation canals are simply small ditches dug in the sand,
banked slightly on the sides. The main ditches are as much as two feet
deep and three feet wide, but the laterals are much smaller. These are 241
dug from the main ditches to the individual garden plots which may 312
then be watered as necessary. Each field is divided by long mounds of
earth into sections which are watered one at a time by letting the excess
from one into the next until the entire field is well soaked. Whenever the
water must be carried across the mouths of side canyons where ditches
would be frequently washed out in storms, small aqueducts have been
constructed with piping and cement. The Indian Service has made plans
to install new diversion dams and three new aqueducts with permanent
footings at a cost of many thousands of dollars. The old system is a prim-
itive one, but it has stood the test of time, for the Havasupais have been
irrigating for centuries.

In preparing the fields for the first planting in April, the old buckthorn 241
planting stick as an agricultural tool has given way to the plow, scraper, [413]
harrow and disc as well as shovels and hoes. Most of this equipment, [177]
along with several cultivators, mowers and one tractor, belongs to the [655]
Tribal Council which rents it out for services or money. Unfortunately,
most of these tools are badly cared for since the Havasupais seem to have
little mechanical ability. Men, women and children plant, but the men [463]
do most of the field preparation, irrigation and fence building and repair. [782]
The age old prayer at the first planting is still a very important part of
this spring activity.

The more than 280 Havasupais speak a dialect which, along with that 197
spoken by the Walapais, the Yavapais and the Tonto, has been classified
as the eastern division of the Yuman stock. Havasupai and Walapai are
particularly close, the dialects being no more different from each other
than are "Bostonian" and "Brooklynese." The cultural affinities of these [101]
two groups are equally close and their members live comfortably in each
other's midst and frequently intermarry.

Physically the Havasupais bear a close resemblance to the Indians of 142
the Lower Colorado. They are of medium to short stature and inclined
to fatness. Their complexions are relatively light and they smile easily
and WINNINGLY.

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Infants spend much of their time in cradle boards which their maternal grandmothers make of cottonwood and willow.

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361 The Indian Service maintains a day school in the canyon for the young children in which classes are held during the winter months. This, of course, also operates to keep many families in the village all year round. Although some entire family groups live out of the canyon in Indian camps at Grand Canyon, Williams, and a few other small towns, it is more common for the family home to be maintained in Supai while one or two members of the group work outside temporarily. In the spring and fall when planting and harvest are carried out, it is essential for the whole family to be on hand and most of them are.

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655 The store in the village provides at least as much food as the fields do. It is open every day from ten o'clock to noon and stocks an amazing variety of canned foods, and staple goods. It is owned and operated by the Tribal Council for the benefit of the tribe and the prices are far more reasonable than one would think, since every item in the store must be packed into the canyon on horseback. The shelves are stocked with canned meats, spaghetti, chili, soups, and many kinds of sweets. Fresh lemons, canned orange juice, cigarettes, canned milk, Kleenex, and even eggs may be purchased there. Favorite brands have become firmly established and

such items as *Lucky Strikes, Carnation Milk* and *Tide* washing soap are preferred. The new package cake mixes have been as much a boon to the women of Supai as they have to the women of Cincinnati.

In addition to running the store, the Tribal Council also appoints one of the tribal members to function as a "tourist manager." The Havasupais are well aware that their most valuable resource is the unmatched beauty of their canyon home and much effort has been put forth to develop a lively tourist trade. The tribe as a whole never seems to be able to get excited about the idea at the same time, however, and progress is slow. Tourist cabins have been under construction for the past three years and may perhaps be finished next year.

Since World War I and even before, each year has seen a number of white visitors come into the canyon. Until about the last decade, most of these outsiders were photographers, writers, prospectors, geologists, National Park officials and even a few anthropologists. They either camped near the falls below the village or stayed in one of the government buildings.

In more recent years, a few tourists include a trip to Supai in their visit to Grand Canyon. There is a travel agent in Los Angeles who has made it part of a packaged tour and Hiking Clubs and Boy Scout Troops visit it in droves.

Although visitors are free to walk in if they please, they are encouraged to use saddle and pack horses, for they must be rented from the tribe at reasonable but sizable fees. The women have put new energy into their basket-making and though theirs are not the finest to be found in the southwest, they are attractive enough to induce more than one tourist to buy.

With Supai receiving more attention in travel and vacation magazines and with the tourist cabins nearing completion, it is possible that the Havasupais' hope for more and more "paying guests" may be realized. When one visualizes this lovely spot as littered with beer bottles and gum wrappers, however, it is difficult to know whether to wish them good luck on their venture or not.